# THE LUTHERAN Witness

*Official Organ of the Evangelical Lutheran Synod of Missouri, Ohio and Other States*

ST. LOUIS, MISSOURI *July 2, 1946* VOLUME LXV - No. 14

*Sanctuary of Zion Evangelical Lutheran Church, Marshall, Mich.*

**Our frontispiece** shows an interior with rare balance of appointments, furniture, and architecture. Pastor Christopher Heidenreich is rounding out fifty years of service in this congregation.

**Station KFUO** recently received a donation from a listener "in appreciation of programs free from commercials." Our Synod's station is one of the few in the noncommercial class in the United States.

**The Ministerium of Pennsylvania** (U. L. C. A.) at its recent convention at Buck Hill Falls, Pa., received into membership the Philadelphia Negro congregation known as the Church of the Annunciation.

**One thousand dollars** in $50 and $20 bills was found by Pastor O. C. Schultz of Westgate, Iowa, in an envelope which he had picked up at the local post office. Enclosed was a note: "Dear Pastor Schultz: This $1,000 is for the hungry people of Europe." There was no signature and no return address.

**Our small congregation** in Murray, Utah, numbering forty-five communicants in 1942, became self-supporting and at the same time bought a church for $3,400. When the treasurer recently wrote out a check for $1,000, a fifteen-year loan was canceled in four year's time. Only six months ago the congregation remitted $1,150 for the same purpose. The answer to much of this is the number of percentage givers in the group. According to Norbert F. Roschke, pastor, there were no large gifts.

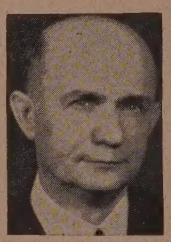
**Mrs. Paul Bachmann** was called to her eternal rest on June 6 at St. Louis, Mo. Mrs. Bachmann together with her husband rendered outstanding service to the cause of our Foreign Missions by taking care of the children of our missionaries at Kodaikanal, India, at the school for the children of missionaries.

**Reformation Week,** Oct. 27 to Nov. 2, has been designated as National Lutheran Radio Week by the synodical Radio Committee.

**Chief of Chaplains Luther D. Miller** has announced that the Chaplains' Corps has been authorized to return to duty 300 chaplains. Applicants will have to agree to serve either for an indefinite period or until June 30, 1947. — *Religious News Service.*

**Prof. F. E. Mayer, D. D.,** of our St. Louis faculty arrived safely in Frankfurt, Germany, on June 19, after flying across the Atlantic. He will seek to establish contacts during the summer months with Lutheran bodies in Europe and will return in time to resume his work at Concordia Seminary in the fall.

**The Rev. John S. Bradac,** pastor of the Slovak Lutheran Congregation at Whiting, Ind., received the honorary degree of Doctor of Divinity at the recent graduation exercises of Concordia Seminary, St. Louis.



John S. Bradac

**St. Luke's School at Croydon, Pa.,** this year reports ninety-eight children in Grades 1 to 9, in charge of Teacher E. H. Weinrich. Eighty of these children come from unchurched homes. Lack of space has dictated the discontinuance of a tuition-paying kindergarten, which was maintained in the past. The congregation is now trying to secure funds for a new school for 175 pupils. The Rev. Theo. Kohlmeier is the pastor of St. Luke's.

**Our missionary forces in Asia** are being augmented. The Rev. Alvaro A. Carino on June 12 sailed from San Francisco for the Philippine Islands to preach the Gospel in his native land. The Rev. Herbert Kretzmann, a new missionary to China, landed in Shanghai on June 5. Veteran Miss Gertrude Simon, R. N., reached the same port on May 15 to resume her duties.

Adults Received into Membership at Adell, Wis.

**Clarence Schlauderaff** of Theta Chapter, Iowa State College, Ames, Iowa, was judged outstanding Gamma Deltan of the year by the Rev. Martin J. Neeb, Executive Secretary of our Synod's Board for Higher Education. Basis for the decision was "the member's primary contribution to the advancement of Gamma Delta's cause, the impact on the campus and student life of the member's school, and the specific participation in the general cause of the Church." Mr. Schlauderaff is an outstanding student at ISC, and we regret that space prevents printing here the long pedigree of honors which he has received. In spite of his many other activities he has been a faithful Sunday school teacher and for several years has served as usher at Memorial Lutheran Church.

Clarence Schlauderaff

**Dr. Martin Willkomm,** president of the Theological Seminary of the Ev. Lutheran Free Church of Germany, Berlin-Zehlendorf, was called to his eternal reward on June 1 at the age of seventy years. He was a graduate of Concordia Seminary, St. Louis, class of 1898. After serving various congregations of the Free Church he became professor and president of the seminary in 1924. In 1934 our St. Louis seminary conferred the degree of Doctor of Divinity on President Willkomm in recognition of his outstanding service to the Church.

Dr. Martin Willkomm

**Emmanuel Luth. Church,** Adell, Wis., the Rev. Paul H. Laabs, pastor, on the evening of April 16 received into membership by confirmation a group of ten adults. Three of these originally were members of the Reformed, three of the Methodist, two of the Roman Catholic Church, while two had no church affiliation of any kind. Another class of nine will soon be ready for confirmation. The cut shows Pastor Laabs in the front row at the extreme right. G. V. S.

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THE LUTHERAN Witness

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# *Editorial*

## "God Is Our Refuge and Strength"

The Gospel for the Third Sunday after Trinity, of the lost sheep and the lost coin, reminds us of our own natural state, lost and condemned in sin. We need the salvation of the Good Shepherd: "Turn Thee unto me, and have mercy upon me: for I am desolate and afflicted" (Introit). "I will call upon God; and the Lord shall save me: He hath delivered my soul in peace" (Gradual). In all humility we must ever remember that our salvation is due to God's grace, without any merit or worthiness in us, lest we become proud and fall prey to the devil, who, "as a roaring lion, walketh about, seeking whom he may devour" (Epistle). So we pray God for His constant protection in the Collect:

"O God, the Protector of all that trust in Thee, without whom nothing is strong, nothing is holy, increase and multiply upon us Thy mercy, that, Thou being our Ruler and Guide, we may so pass through things temporal that we finally lose not the things eternal; through Jesus Christ, Thy Son, our Lord. Amen."

W. G. P.

## "There Is No Defense"

This is the title of the most significant chapter contributed to a recent publication entitled *One World or None.**

The author is Louis Ridenour, who, as a member of the famous Radiation Laboratory of the Massachusetts Institute of Technology, is perhaps best equipped to discuss the problem of defense against an atomic bomb. After reviewing the facts, his conclusion is brief and to the point: *There is no defense.* This also is the opinion of the other half dozen top-flight scientists who have contributed to the same volume. Professor Ridenour figures out that to protect a single city, we would have to spend upward of 375 million dollars for installations and employ some 50 thousand men in operating them. But after detecting the oncoming missile of destruction, we would have no way of warding it off. "There will be no use in firing even the best imaginable anti-aircraft artillery at the missiles that might be the first harbingers of a new atomic war." Another contributor, a Westinghouse expert, E. U. Condon, points out that this new bomb "in the volume of a small watermelon stores the energy of more than 20,000 tons of old-fashioned high explosive." Then he describes the possibilities of some foreign enemy planting one of these bombs through some accomplice in the center of any of our great American cities. To guard ourselves against one of these diabolical things exploding, and killing 100 thousand people, our Government would be under the hard necessity of slow and careful examination of any box big enough to provide for the overseas shipment of a typewriter. An agent of the FBI would have to inspect "every maiden's hope chest, every matron's china closet, every businessman's file case, every factory's tool cabinet, everywhere in the United States at least once in sixty days." And unless every one of these atomic mines is discovered, "Government buildings will fall, the great communications facilities will be destroyed, ports of rail and air and sea traffic will be disabled, the crucial industrial installations will be attacked. We may never know who did it, who planted or smuggled or shipped the bombs."

In the rest of the book some of our best American minds are trying to devise some international set-up of which the stakes are "the life and death of national states and of masses of their inhabitants." In the closing chapter a writer representing the Federation of American (Atomic) Scientists declares that the survival of mankind on this earth is at stake, and that "time is short."

Christians should be on the alert. They should inform themselves as to the situation described in *One World or None,* and should lend their support to any reasonable plan for the protection of our race against the atomic peril. As never before, we should include in our prayers the heads of state, on whose wisdom and integrity the preservation of peace depends. After all, there *is* a defense.

G.

## Abuse of the Bible

What gift of God is not abused by foolish man? God gives us daily bread, and some people "dig their graves with their teeth." God gives us drugs and anesthetics to be used in emergencies, and men become drug fiends. God gives us beautiful lakes and rivers, and some drown themselves in them. God has given to man "home, sweet home," and some men turn the home into a vestibule of hell. I myself have heard the beautiful hymns of our Church abused shamefully to furnish material for scurrilous jesting. I am sorry I ever heard it. But should we ungratefully throw away these gifts of God? No; we should learn what Scripture tells us: "Every creature of God is good, and nothing to be refused, if it be received with thanksgiving; for it is sanctified by the Word of God and prayer," 1 Tim. 4:4, 5.

Just so the Bible is abused. Some use it to flatter their own pride. They wish to display their wonderful knowledge. Some use it for the very purpose of disproving

* *One World or None:* a report to the public on the full meaning of the atomic bomb. Dexter Masters and Katherine Way. (Eds.) New York: Whittlesey House, McGraw-Hill, 1946. Pp. x and 79. (Illustrated.) $1.00.

the truths of the Bible. Some use it for misleading others, even as Scripture tells us that some "by good words and fair speeches deceive the hearts of the simple," Rom. 16:18b. But we dare not allow the abuse of the Bible to chill our love for the Word of God. Through this Word we receive wonderful instruction. "The entrance of Thy Word giveth light; it giveth understanding unto the simple," Ps. 119:130. Through the Word the Holy Spirit comes to us, and He is a Spirit of holiness and of power. Through the Word faith is created in us, and this "faith is the victory that overcometh the world," 1 John 5:4. Therefore, though many may abuse God's Word and many may be misled by this abuse, we Christians continue to use it aright and to pray: "Order my steps in Thy Word, and let not any iniquity have dominion over me," Ps. 119:133. S.

## The Power of Truth

The Northern Baptist Convention has now accepted what may be termed a creed or basis of unity between its congregations. Heretofore the Baptists prided themselves upon their rejection of all "man-made creeds." Everyone of its congregations and pastors could preach and teach and practice according to the whim of each congregation or pastor, except in the matter of Baptism. Anyone who dared to baptize a child by pouring the water would have been immediately excluded from this denomination, whereas anyone who taught false doctrine and even ridiculed the truths of the Bible could belong to the Baptists as long as he opposed infant Baptism and insisted on immersion in Baptism. All this has worked for the disintegration of all coherence in the Baptist Church. They have now agreed upon some basis for unity in their own ranks. They have adopted resolutions which do away with congregational isolation. We ought to call to mind that the Baptists formerly condemned and even ridiculed the Lutheran Church for having confessions of faith, whereas now they themselves have been forced to have something similar. Baptists formerly condemned the Lutheran Church for celebrating Christmas, Good Friday, and Easter. Now they themselves have such celebrations.

We see in all this the power of the truth. That should encourage Lutherans to continue to bear bold testimony to the truth and to remain faithful, also to the customs which have proved of benefit to the growth and spirituality of the Church. Without our worthiness God by His grace has bestowed upon us Lutherans wonderful fundamental truths and proper churchly customs. He now tells us: "Hold that fast which thou hast, that no man take thy crown," Rev. 3:11. S.

## Who Prosecutes the War?

Not the Church, but the Government. God has given to the Government the sword, Rom. 13:4. God has instituted among nations the power which is to preserve external order and decency among men. This power, that is, the Government, is to use force. It is to reward the *well-behaved* citizen, Jew, heathen, or Christian, and it is to punish, even with death if necessary, those who commit crimes, Jews, unbelievers, or Christians. Thus it may happen that a Christian officer of the law puts to death a Christian brother who has been condemned to death by the Government. It has occurred, and may occur again, that one who has committed a crime and is condemned to death turns to his Savior and becomes an earnest, believing Christian. But that does not nullify the sentence of the Government. If a Christian executioner then puts to death his Christian brother, we do not lament because of the low level of our Christianity, we do not lament, saying that Christians are killing Christians. And just so, when Christians fight in the armies of our Government, they may in performing their duty kill other Christians, but we are not to lament then as if our Christianity were breaking down because "Christians are killing Christians." A Christian parent may reprove and even inflict bodily chastisement upon a Christian child, but we do not lament then that one Christian is beating another Christian. When the heathen formerly said, "Oh, how these Christians love one another! They would die for each other, whereas we heathen kill each other," they were speaking of something entirely different. They were referring to the hatred, cruelty, and bloodthirsty selfishness of the heathen towards his fellow men. The official acts of one whose very duty it is to uphold order and decency and to protect the helpless women and children of his own nation against an aggressor nation, that is an entirely different matter. We must distinguish between the official activity of one whose duty it is to execute the orders of the Government from the duty of the private Christian in his private intercourse with his fellow men. If you still have the issue of the LUTHERAN WITNESS of April 9, be sure to read the editorial on page 120: "The Worth of the Military Man." S.

## "Judge Not!"

In the *Presbyterian* of June 6 Dr. Macartney relates a story about President Lincoln. In 1854 Lincoln was retained as counsel for the John N. Manny Company of Rockford, Ill. He was to be associated with certain celebrated lawyers. Edwin M. Stanton, P. H. Watson, and George Harding of Philadelphia. When these men met Lincoln for the first time, his appearance did not impress them. They treated him with disdain and scorn. Stanton even refused to be associated with Lincoln, whom he described as "a long, lanky creature, wearing a dirty linen duster, on the back of which the perspiration had splotched wide stains." In a hotel at Cincinnati, when Lincoln was present, Stanton said to one of his associates so that Lincoln could hear it: "I will not associate with such a gawky, long-armed ape as that! If I can't have a man who is a gentleman in appearance associated with me in the case, I will abandon it."

After telling of this incident, Dr. Macartney calls attention to the fact that this very man Stanton later on became President Lincoln's Secretary of War. He changed his opinion about Lincoln, became a great admirer of this President, and at the time of Lincoln's death pronounced that memorable sentence: "Now he belongs to the ages."

That sin which Stanton committed in uttering unjust judgment is one of the most harmful and at the same time one of the most common sins, not only in the world, but even among church members. At times it arises from mere ignorance, at times from jealousy and envy. The Bible has warned us against it very earnestly. Jesus has denounced it. "Judge not according to the appearance, but judge righteous judgment," John 7:24. And again He condemned this sin in the Pharisees, saying: "Ye judge after the flesh; I judge no man," John 8:15. Even Nicodemus had to remind his colleagues: "Doth our law judge any man before it hear him?" John 7:51. Jesus has also added a very serious threat against this sin: "With what judgment ye judge, ye shall be judged," Matt. 7:2. Nearly every page of history testifies to the harm that this sin has brought upon the one who sins and the one who is sinned against. Let us shun it as we shun a noisome pestilence. S.

# The Place of the Bible in Protestantism

By THEODORE GRAEBNER, St. Louis, Mo.

I.

Analyzing the causes of Protestant weakness in the United States, the editor of the *Christian Century,* Dr. Charles Clayton Morrison, lately cited as one of the evils with which Protestantism is bedeviled "its unscriptural use of the Scriptures." Quite correctly Dr. Morrison sets forth that the Reformers — Luther, Calvin, and the rest — regarded the Bible as "the supreme tribunal of appeal." But he continues, Protestantism has "stressed the authority of the Bible at the expense of its loyalty to Christ." And from this Bible-centered type of Christianity have come quarrels and contention and divisions into sects. We quote Dr. Morrison.

"Consider a few of the strange doctrines, the fantastic notions, the weird practices which have been digged out of the Bible and used as stereotyped fixations in the interpretation of the whole book. Exclusive psalm singing, anti-instrumental music in worship, anti-organization for missionary work, pre- or post-millennialism, the second coming of Christ (even the date repeatedly fixed by weird manipulation of the texts in Daniel and Revelation), perfectionism, footwashing, trine immersion, hooks and eyes versus buttons, beards, two-seed-in-the-spirit Calvinism — these are only samples of the innumerable progeny of sanctified trivialities which the false use of the Bible has spawned on the margins of Protestantism."

Except for the doctrine of the Second Advent — which is as clearly set forth in the sayings of Christ as any other doctrine * — we can well agree with Dr. Morrison in charging these strange and silly tests of orthodoxy upon a "false use of the Bible." But while we *mean* "false use," the *Christian Century* has in mind the principle that Christian doctrine must rest upon Scripture. To this it attributes the results that have come out of an exegesis which runs hog-wild through the Sacred Books. The modernistic point of view, which attributes all denominational creeds and conflicting doctrines (regarding Baptism, for instance, and the Lord's Supper) to the acceptance of the Bible as the norm of all teaching, runs through the entire article, and it is a long one. It propounds as the only sound principle this, that "the Bible is not the source of our faith, or the ground of it, or the proof of it."

Now, what does Dr. Morrison suggest as an alternative? This, that "Christ alone is the source, the ground, and the proof of our faith." Sounds good, doesn't it? But since Christ is not visibly present and cannot be personally approached, the question at once arises, Where does Dr. Morrison find Christ? His answer is: "He is not found in a book. He is to be found where the Book says he is to be found, namely, in the living community of believers from which he has never withdrawn his living presence." This seems to mean something, but does it? On the following page he explains that Christ "has left his church free to use its consecrated intelligence to organize its faith, its worship, and its mission in forms that are compatible with his spirit and that promise the fullest expression of his living presence in the church." Honestly, we cannot make anything of this. "Consecrated intelligence" — we, too, know of such a consecrated Christian mind, but to us this is something very concrete. It is the mind consecrated by the Holy Spirit operating through the Word. Here is the flaw in Dr. Morrison's exposition. When he speaks of the "spirit" of Christianity, he spells spirit with a small "s." This is something like the "spirit of democracy," or the "spirit of progress," meaning general tendency or quality. We have in mind with Spirit the Third Person of the Trinity, whom Christ promised to the Church to lead it into all truth, who, as we confess in the explanation of the Third Article, "calls, gathers, enlightens, and sanctifies the whole Christian Church on earth and keeps it with Jesus Christ in the one true faith." "No man can say that Jesus is the Lord but by the Holy Ghost," 1 Cor. 12:3. Compare also 2 Thess. 2:13, Is. 8:19, 20, and 2 Tim. 3:16.

This is really the fundamental difference between the Protestant point of view and that of Dr. Morrison. Dr. Morrison writes as though he had "not so much as heard whether there be any Holy Ghost," — but with much less excuse than certain Ephesians, A. D. 56 (Acts 19:2).

It remains that we advert briefly to Dr. Morrison's analysis of Luther's position.

II

Now, what is the historic truth regarding Luther's attitude towards Jesus and towards the Bible? Why is there no conflict between the statements that Luther grounded all his faith upon Christ and that he accepted no other authority in religion than the Bible? The answer is found in the meaning of faith as knowledge and trust. "To have spiritual understanding," he writes, "you must have knowledge or apprehension of Christ. Not to know Christ makes it impossible to have an understanding of the Scriptures since He Himself is the sun and the truth in the Scriptures" (W. A.,† III, 620, 3). And while he placed Christ in the center of all his thinking, this did not prevent him from saying that "the literal sense of the Scriptures has the exclusive right to be called the substance or essence of Christian faith and theology" (W. A., XIV, 560, 13). At no time does Luther separate the work of Christ upon the heart from the activity of the Holy Spirit through the Word. "Only through the inspired Word does God speak to the heart, He is otherwise silent" (W. A., III, 153, 20). Only because of this activity of the Spirit through the Word "we may have the assurance that the doctrine of Christ is not a human invention, but is imparted to us by the living God" (Enders, *Letters,* IV, 170, 31). He says with reference to those who deny the Real Presence: "They do not believe the words 'This is My body' to be God's words. For if they believed they were God's words, they would not call them poor, miserable words, but would regard such words and titles as greater than the whole world and would fear and tremble before them as before God Himself. For whoever despises a single word of God does not regard any as important" (W. A., XXVI, 449, 3). "Holy Scripture has been spoken by the Holy Ghost" (W. A., XXXX, 3, 652). But one need only consult the hundreds of references by which the late Dr. M. Reu in his *Luther and the Scriptures* (1944) proves his proposition that the Scripture was Luther's sole authority.‡

Illustrating his proposition, that only dissension can grow out of the appeal to Scripture, Dr. Morrison refers to the breakdown of negotiations between Luther and Zwingli at Mar-

* Once announced by Him under oath on a momentous occasion. Matt. 26:64.

† Weimar Edition of Luther's works.

‡ Dr. Reu devoted an entire chapter to the judgment pronounced by Luther on the Epistle of James, of which he says that "many writers thoughtlessly or under the influence of a liberal bias quote this opinion as characterizing Luther's attitude toward the Scriptures." Dr. Morrison belongs to this group.

burg in 1529 because the two leaders failed to agree "on the interpretation of a single biblical text: 'This is my body.'" This he refers to as the first of the "petty contentions" that had divided Protestantism into sects. Now, why was Luther so unyielding at Marburg? Let me quote the answer from Dr. J. L. Neve's *The Lutherans and Church Union.* Dr. Neve says: "Luther had a very serious reason for his unyielding position. He stood for a religious interest in which his conscience was involved." More than that, the whole *principle of realism* § which underlies the theology of Lutheransim was at stake. "Stripped of Luther's conception of the Real Presence, the historical Lutheran Church goes out of existence. If this one doctrine is untenable, then a whole number of other tenets of Lutheranism, that are based upon the same principle, must go, and historical Lutheranism is no more. Much of what is called Lutheranism in Germany has gradually become another thing, simply because this one cornerstone, the Real Presence and what goes with it, has been abandoned or has been relegated to the sphere of indifference." Dr. Neve points out that all Lutherans in America "emphasize Luther's doctrine of the Real Presence; not because Luther taught it — but because they accept Luther's principle of realism in exegesis and because they see that the doctrines of Lutheranism are an organism from which it is impossible to eliminate one part without affecting the life of the whole" (Neve was writing in 1921).

To one who does not accept the authority of Scripture, any sentiments like those just quoted must appear meaningless. Naturally. We have no common ground for discussion with those who deny the authority of Scripture.

## Luther-Bach Festival

The Boston University College of Music held a three-day Music Festival April 30 to May 3 in commemoration of the four-hundredth anniversary of the death of Martin Luther. The festival featured the works of Johann Sebastian Bach, one of the highlights of the programs being the second complete memorized performance in America of his "Catechism for Organ," the Lutheran liturgy set to music, by Richard W. Ellsasser, the sensational nineteen-year-old concert organist. Mr. Ellsasser is the youngest person in history to have memorized the complete two hundred and nineteen organ works of Bach. *The Etude,* June, 1946

§ The words are Neve's.

# For Growth in Knowledge and Holiness

By CLARENCE PETERS, St. Louis

(This outline of the work called "Lutheran Service Volunteers Schools," inaugurated under the chairmanship of the Rev. E. L. Roschke of the Board for Young People's Work and continued under his successor, the writer of this article, features a very important new effort in our youth program. The success of these L. S. V. Schools in 1945 justifies the space we are giving this contribution. — THE EDITORS.)

Sponsored jointly by the International Walther League and Synod's Board for Young People's Work, more than 1,000 Lutheran young people are expected to attend the seventeen schools which will be conducted in various sections of the country throughout the summer.

When a Synod-wide collection for a Lutheran Youth Fund was authorized in 1941 and in 1943, upon the request of the Board for Young People's Work, the stipulation was: "The Lutheran Youth Fund must be used for leadership training among the young people of our Church under a plan to be worked out in consultation with the Board for Young People's Work." Approximately $22,000.00 were gathered. This is the fund which has been supporting the Lutheran Service Volunteers Schools since 1944, when five schools were conducted.

The total cost to the student for the five days of the school is only $9.00 for lodging and board.

These schools stress the values and possibilities of growth in personal relationship with Christ. At these schools men and women who have gained valuable experience in planning and carrying out the youth program in our Church constitute the faculty. Four courses of lectures are presented at each school. They include topics such as the following: "Christian Personality," "The Place of Youth Work in the Congregation," "Worship," "Recreating Body and Mind," "The Postwar World and the Church," "The Literature of Youth Work," "The Bible — a Living Book," "The Techniques of Group Work," and others.

The youth program which our Church offers should be made available to all young people of the Church. Opportunities to reach more young people confront our Church in those congregations where there is no organized young people's society, but also particularly in the urban centers in which there are organized societies affiliated with the Walther League, but where there are still young people who do not attend.

One of the dangers of a youth program which comes to a group of young people from the outside is an exaggerated emphasis upon the program rather than upon the individual. Our efforts are apt to become program-centered, and the promotion is apt to be upon the basis of organizational loyalty. The individual can easily be lost in the stress upon the program. But people come first. To achieve the highest type of group activity and loyalty and yet to give full opportunity for individual initiative and creativity is the ideal approach to a youth program. The L. S. V. Schools are organized and conducted in harmony with these principles. They seek to bring out the capacities and interests of the individual and to use them for the achievement of the purposes of the group. The individual volunteers for the work of the school in which he feels he can make the greatest contribution because of his interest, experience, and talent.

The demonstration period in which phases of the League program, such as topic study and methods, talent quest, model society and executive board meetings, etc., are offered for analysis and criticism is planned and presented by the students themselves. The same is true of the themes and the program of the volunteer hour and also of the recreational activities.

The schools stress that the total personality of the Christian must be committed to Christ. Recreational and social activities, which are at times considered as concessions to youth, are made a means of Christian education. The emphasis of the schools is upon the personal experience of the values taught in the courses. This is especially true in the worship experiences. The moments set aside for meditation and for preparation for worship each evening, the careful planning of each devotion, are an invaluable part of the training.

The schedule of the Lutheran Service Volunteers Schools for 1946 follows:

Concordia College, Austin, Texas, June 3 to 7
St. John's College, Winfield, Kansas, June 10 to 14
Concordia Seminary, Springfield, Illinois, June 17 to 21
Concordia Seminary, St. Louis, Missouri, June 24 to 28
Colorado Chatauqua, Boulder, Colorado, June 24 to 28
Concordia College, St. Paul, Minnesota, July 15 to 19
Concordia College, Edmonton, Canada, July 15 to 19
Los Angeles Pacific College, Los Angeles, California, July 22 to 26
Camp Linn-Haven, Linnville, North Carolina, July 23 to 27
Concordia Teachers College, Seward, Nebraska, July 29 to August 2
Camp Asilomor, Pacific Grove, California, July 29 to August 2
Pacific Lutheran College, Parkland, Washington, August 5 to 9
Valparaiso University, Valparaiso, Indiana, August 5 to 9
Concordia Collegiate Institute, Bronxville, New York, August 26 to 30
Red Lodge Camp, Red Lodge, Montana, August 26 to 30
Edgewood Park, Ontario, Canada, August 26 to 30

Applications should be sent to the Walther League, 875 N. Dearborn Street, Chicago 10, Illinois.

## Another Macedonian

I must tell you about Grandmother Penaloza.

Grandmother Penaloza is a widow. Her sainted husband, Tony, died several years ago. Since then Mrs. Penaloza lives for the day when she and Tony, together again, will see Jesus face to face. Mrs. Penaloza has "a desire to depart and to be with Christ, which is far better." But as long as the Lord permits her to work for Him in this vale of tears, she is happy that He is finding it "more needful to remain."

She lives all alone in her little home. Her daily fare is not luxurious — she lives

on a pension of less than twenty dollars a month — and yet she banquets every day at Heaven's royal table of love and pardon and quiet comfort.

When one of the members of the Peace Thankoffering Committee of Mt. Olive Church, San Antonio, Tex., visited Grandmother Penaloza to discuss the challenge of our Church's postwar plans, Mrs. Penaloza offered to give three dollars for this cause. At least, that's what the committee member thought. He was surprised at the size of the gift — three dollars, in addition to her regular offerings, which are far beyond 10 per cent of her income! Two Sundays later, Grandmother Penaloza came to the Treasurer with her three dollars. Thinking that this was her gift in full, he proceeded to give her a receipt. And this is the best part of the story.

"There's been a mistake," said Grandmother Penaloza, "I want to give three dollars a month for the rest of the year."

$24.00 — in addition to her regular, generous offerings!

The Macedonian Christians gave "to their power, and beyond." So does Grandmother Penaloza.

Do you? M. L. KOEHNEKE

## "We Can Only Grow! Each One Reach One!"

From an area that "can only grow," where the population is unchurched in greater proportion than anywhere else in America (about 75%), where the distances are the greatest, the fields the most scattered, real headline news may be expected in the coming months as the great Mission Expansion Program of "Each One Reach One" gets under way.

From the great Pacific Northwest, from an area including over one million square miles, from four synodical Districts (the Oregon-Washington, the Alberta-British Columbia, the Montana, and the English in Montana), about 35 leaders met at Pilgrim Church in Spokane (E. Jaech, pastor) on April 24 and 25. The sessions were in the nature of a war council to plan the strategy of enlisting fellow pastors in each circuit and eventually every Christian in our congregations in both the infiltration and the frontal-attack methods of extending the Lord's kingdom.

Dr. F. C. Streufert, ever lovable and alert, the Home Missions' Executive Secretary, was the 4-star general who outlined the plan of attack and stirred up enthusiasm for the spiritual victories sure to follow. Pastor P. M. Freiburger (Montana) and Pastor V. L. Meyer (Idaho) served as chairman and secretary, respectively. Almost every President or circuit Visitor had a place on the program. Ladies of Pilgrim Church served meals at the church. The Lutheran service center provided sleeping accommodations. A mission rally was held at St. John's Church in the evening. The fares of those attending were equalized.

The Far Northwest, though the last to hold its regional conference, will not lag behind in applying the "Each One Reach One" program. Officially and individually, it has gone on record as being in enthusiastic accord. We can only grow! "Each One Reach One!"

Tacoma, Wash. W. A. SCHROEDER

## "Successful Farming"

No, we are not taking subscriptions for the magazine *Successful Farming;* nor are we about to write a piece on how to be a successful farmer. Why should we do that when the *best* farmers in Dickey, Sargent, and even La Moure Counties already belong to our congregations? Perhaps we should even stretch that a trifle and include the whole State of North Dakota.

We would, however, like to call the attention of all who subscribe to *Successful Farming* to be sure to read the April, 1946, copy, especially the article entitled, "Adventures in Home-Grown Religion."

Just *what is successful farming?* To the Christian tiller of the soil it means farming *with* God and *for* God.

Of all occupations by which men attempt to earn their daily bread, the business of farming is perhaps more directly dependent upon the blessing of God than any other. After the seed is sown, there is nothing to do but leave it. It needs rain; but if it have too much, it is apt to rot. It needs the sun; but if it have too much, it will wither. God must give both in due season and in due amount. If God does not do that, there can be no successful farming on our part. Farming is therefore truly a job *with* God.

Successful farming is also *farming for God.* The same is true of preaching, of selling insurance, running a filling station, managing a grocery, keeping accounts, or tending a power line. Our life in Christ is *lived for God.* And what better way is there for all of us to realize this truth every day than *by dedicating a certain portion of our earnings to the Lord?* The amount of your dedication is up to you entirely; we like the ten per cent idea, because God once considered that a fair amount in Old Testament days. Nor need that portion be money; it can be an animal; it can be a certain number of acres. That is *successful* farming; for it is farming and working *with* and *for* God.

*What portion have you dedicated?*

REV. A. SCHULDHEISS
in *Oakes* (N. Dak.) *Parish Register*

## Norwegian Synod Convention

**Mankato, Minn., June 2—6**

The convention opened with a Sunday morning service and a Sunday afternoon song service. An offering for Bethany College amounted to $2,500. — President N. A. Madson in his message stressed justification by grace as the central truth of all revealed religion. — The doctrinal discussions centered around the Doctrinal Affirmation. Various essayists subjected the document to a critical analysis, which led to the conclusion that the Affirmation is unsatisfactory. — In September, 1946, a full theological department will be established at Bethany College. Pastor N. A. Madson was elected as professor of theology and dean of the theological department. He will be assisted by other theologically trained members of the present faculty. For the time being the students will be housed in a duplex in the city of Mankato. The theological course will comprise three years, and entrants will be required to have completed a senior college course. An initial appropriation of $250 was granted for a theological library. — Ground has been purchased for a proposed Old People's Home in Mankato. — Eight full-time missionaries worked in various parts of the country during the past year. Pastor P. Anderson will leave this summer as missionary to Nigeria. — Synod will continue to co-operate with the Army and Navy Commission of the Missouri Synod in caring for the men in the service and the disabled veterans. An offering for this purpose will be taken in July. — Ten Christian schools were in operation last year. A new school was opened in Mankato, Minn. — Dr. S. C. Ylvisaker was again elected for the office of President of Bethany College for a term of four years. Of the 152 students attending Bethany, 74 come from the Missouri Synod. — The erection of a church near Bethany will be a joint undertaking of the Synod and Bethany Congregation. — An enlargement of the Bethany campus and the erection of a new dormitory are under consideration. — Pastor Madson declined re-election. The new officers are: President: Pastor A. M. Harstad; Vice-President: Pastor C. M. Gullerud; Secretary: Pastor G. O. Lillegard; Treasurer: Mr. Harry Olson. — Pastor J. A. Molstad of Chicago, a faithful member and ardent supporter of the Synod, received the Lord's summons to receive the crown of life while the convention was in session.

Courtland, Minn. E. J. A. MARXHAUSEN

## On Seeking a Wife

**(Counsel of a Father to His Son)**

Seek a girl who is a sincere Christian, one whose character is above reproach.

Seek a girl with education and culture and, above all, with genuine innate refinement.

Seek a face that indicates a sweet disposition, a face through which a beautiful soul shines. Have regard to the expression of the face rather than to its features. The eyes should be clear and frank, the mouth sweet — a face that you would enjoy seeing opposite you at the table every day.

Seek a low, musical voice that accords equally well with laughter and sympathy. Be sure the girl has a sense of humor.

Seek a girl with a warm heart and generous impulses. Avoid the self-centered girl, who is chiefly interested in her own concerns.

Seek a girl who is immaculate in appearance and well ordered in what she does — of good taste and good temperament.

Seek a home lover. Avoid the girl who can be happy only in company, for example, bridge parties and dances. She should have the elements of a homemaker, the personality with which you would enjoy being closely associated for many years.

Seek a girl of good family — a girl whose blood is pure and whose background is clear. Get acquainted with her family.

Consider whether her tastes, interests, and ideals accord sufficiently with yours for you to live harmoniously and happily through a period of years in the bonds of matrimony.

Remember that the happiness of a marriage and a home can be assured only as Christ is enthroned and as His spirit pervades both parties. A. M. S.

Is God Calling
YOU
to Go Next?

A. Graf

Mrs. K. M. Zorn

K. M. Zorn

# HE
# THE MIS

**The Mission Dep**

Standing, left to right: Rev
Rev. Ralph Buls, Rev. E.
Seated, left to right: Mrs.
Schmidt, Rev. LeRoy Buuck
Miss M.

Rev. and Mrs. A. J. Lutz

Rev. and Mrs. S. G. Lang

Mrs. A. J. Buehner and children

O. A. Buntrock

Mrs. Celia E.
Buntrock, R. N.

Herbert
Kretzmann

Mrs. G. R

Our India
and Mohammedan
Mission Field
Still Needs More

Rev. and Mrs. Herman Mayer

Rev. and Mrs. Theo. Michalk

# NG
# ON CALL

ordia Seminary
g, Rev. Ralph Bringewatt,
ann, Rev. R. T. Koepke
ev. H. Mayer, Rev. O. H.
Buuck, Mrs. R. T. Koepke,
Vilenius

A. H. Ziegler

Mrs. E. Krafft

E. Krafft

and
YOU
?

Rev. and Mrs. Roy Suelflow

Rev. and Mrs. H. T. Manns and children

children

Martha Boss

A. A. Carino

Miss A. Rehwinkel

Mrs. M. J. Lutz and children

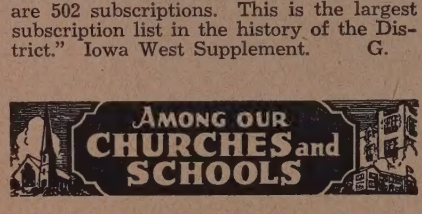
Rev. and Mrs. W. Hoeltje

Rev. and Mrs. H. F. Peckman

Our China and
Philippine Island
Field Still Needs
More Workers

## From a Pocket Notebook

The Saxony Mills in St. Louis, founded by Saxon Immigration folks in 1849, for the first time in 96 years stood still when the limitations on flour production went into effect for the benefit of famine-stricken Europe. . . . In the San Francisco area our group of churches are receiving much good publicity through a joint program of newspaper advertising. The music featured for the Easter service was commented upon in the *San Francisco Examiner*. . . . On the 27th of May it was 50 years that we saw the great St. Louis cyclone lift the steeple of Holy Cross Church off its tower and topple into the trees and the tin roof of Concordia Seminary sail over the housetops. . . . A beautiful dream that is coming true is the building program of Trinity Lutheran Church, Chicago, of our Slovak Church, the Rev. J. J. Pelikan, pastor. A promotion booklet announces plans for a fine church in Gothic style. . . . Then there is the $135,000 improvement plan of Trinity Church at Kansas City, Kansas, under the leadership of its first pastor, the Rev. Harlan Hartner. The church was founded in 1939. . . . We had in mind some time ago collecting material from our chaplains to be made up into a book. It looks as if each had enough experiences to make a book. The latest chapter was written at the La Salle Hotel, Chicago. . . . The most amazing document that has gone into our files in many a day is the record of a trailer mission conference held in St. Louis in May. . . . Twice every month we have the exciting task of reading the proofs of some 20 Supplements. . . . Mr. Wm. Baehr, librarian at Manhattan College, Kansas, deposes that in all his born days he never has heard "ravening wolves" pronounced correctly. . . . Some Sunday morning in July it is well to be reminded of the deaf church member who drives 75 miles by motorcycle through snow and rain to attend the service of Rev. N. W. Zellmer in Portland, Oregon. . . . In Saint Paul's Church on 178th Street, New York, three sets of twins, all girls, were enrolled in the class of 1946. . . . Down in Waco our people are finding new ways of showing their good will toward their pastors. Trinity Congregation (the Rev. W. G. Buchschacher, pastor) had an open house at the new eight-room, stucco parsonage in April. Members of the congregation strung a "wash line" across one of the bedrooms. The "wash" was paper money held by clothes pins. Trinity Church was organized last November. . . . "It is pleasing to note that the contributions received by the District Treasurer up to May 15, 1946, show an increase over last year. We feel that it can hardly be otherwise, since our people are being made aware of the needs and opportunities of the Church through the LUTHERAN WITNESS, which goes into every home of our District." Ontario District Supplement. . . . Luther Memorial Chapel, Shorewood, Milwaukee, conducted a mission canvass drive on March 3, 1946. On that Sunday and throughout the following three weeks over 6,500 calls were made by a group of about 60 workers. This means that *each* one *reached* 100—probably a record in canvassing. . . . "When the Roy McCoys took over their new home, Mrs. McCoy saw to it that the first article to be carried into the home was the Bible. This is a beautiful old tradition which she is carrying over from her own Christian home."—Rev. H. Meyer, Cullman, Alabama. . . . Cross School, Omaha, had in its 8th and 9th grades a Rehschuh and a Schwalm and a Scherer, but also a Hudson, an Allen, a Belmont, a Comstock, a Larsen, a Butler, a Sutton, a Vance, and a Thompson. Another reason why we have a right to believe in the future of the Missouri Synod. . . . We haven't the slightest notion of what it means to be a European DP. The future a blank, the past wiped out as though it had not been. In *Letters from Germany* (a *Human Events* pamphlet) the widow of a well-known scientist writes: "I don't possess a single letter or picture of him, not one picture of the children or of friends, no record of what happened during 45 years." Multiply that by eight million. . . . "The Rev. W. H. Becker, business manager for the Supplement, reports that 10,692 subscriptions have been entered from Iowa West, plus 164 for men in service. For *Der Lutheraner* there are 502 subscriptions. This is the largest subscription list in the history of the District." Iowa West Supplement. G.




## Springfield Graduates, 1946

The following is a list of members of the graduating class of Concordia Theological Seminary, Springfield, and the places to which they have received calls:

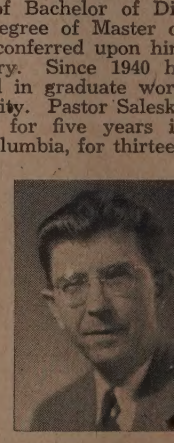
Melvin R. Boehlke, Audubon, Iowa
Michael Brondos, Jr., Deaf and Blind
Victor Dautenhahn, Ludell, Kans.
Wilton Fluegge, La Pryor, Tex.
Melvin R. Geffert, Haultain, Saskatchewan
Charles T. Goetz, Finnish N. L. Church
Le Roy Hass, China
John C. Hinsch, Atlantic District
Walter Johannes, Jr., Sweet Springs, Mo.
John Johnson, Jr., Horicon, Wis.
Warren Karges, Spearfish, S. Dak.
Norman Klatt, Deaf and Blind
Martin Kosche, Deaf and Blind, Indianapolis
Andrew Kubik, Slovak Synod
Carl Lueker, Granite, Okla.
Marvin Martin, Detroit, Mich.
La Vern Nutzmann, Spring Valley, Saskatchewan
George Ring, Hanford, Calif.
Frederick Schalow, China
Hilton Schlecht, Turlock, Calif.
Arthur L. Schultz, Austin, Minn.
Hans Tornow, Edinburg, Ill.
Alfred Volmer, Waco, Nebr.
Marcus Wolfram, Dickinson, N. Dak.

## The Rev. Karl Kurth

the new executive secretary of the Missionary Board of the Synodical Conference, was born Feb. 10, 1889, in Chicago. He is the son of William and Elizabeth (Treskow) Kurth. He was baptized by the sainted Rev. August Reinke, attended Bethlehem School, and was confirmed by the sainted Rev. Ed. Reinke in 1902. He graduated from Concordia, Milwaukee, in 1909, and from the St. Louis Seminary in 1912. Ordained on Aug. 26, 1912, he served the following congregations: Ashton, Haystown, and Kelso, Nebr., until 1914; Saint Paul's, Beatrice, Nebr., organized, and served until 1920; St. Peter's, Joliet, Ill., until 1932; Bethlehem, Evanston, Ill., until 1936; Grace, Saint Louis, until 1946. He also served as camp pastor at Camp Funston and Fort Riley, Kans., 1917 and 1918; as chairman of the Students' Board, Nebraska District, 1918—1920; chaplain of Lutheran Hospital at Beatrice, 1914—1920. He holds a Nebraska State Life Teacher's Certificate since 1919. He was secretary of the Northern Illinois Church Extension and Mission Board, 1928—1932; president of the Northern Illinois Walther League, 1927—1929; chairman of the Northern Illinois Mission Board, 1932—1936; member of the Missionary Board of the Synodical Conference since 1936; now serving as president of the Lutheran Publicity Organization of Greater St. Louis; member of Synod's Foreign Mission Board; Visitor of Southwestern Conference of the English District. He married, in 1913, Alma Detjen of St. Louis. They have three children. Pastor Kurth received a peaceful dismissal from his church on May 27 and will enter upon his new duties as soon as possible. K. K.

## The Rev. Edward J. Saleska

since Jan. 1 director of Pritzlaff Memorial Library at Concordia Seminary, replacing Dr. Paul E. Kretzmann, now resigned, was born at Lansing, Mich., May 20, 1902, the son of John F. and Augusta (Stachel) Saleska. He attended Trinity Parish School and graduated from Concordia College, Fort Wayne, Ind., in 1923. He graduated from Concordia Seminary, Saint Louis, Mo., in 1926, and in 1943 was awarded the degree of Bachelor of Divinity. In 1946 the degree of Master of Sacred Theology was conferred upon him by Concordia Seminary. Since 1940 he has also been engaged in graduate work at Washington University. Pastor Saleska served as missionary for five years in Alberta and British Columbia, for thirteen years as pastor of St. Salvator Church at Venedy, Ill., and since 1943 as assistant pastor of Saint Stephen's Church, Saint Louis. For two years he was also head of the sales and service department of Concordia Publishing House. At the present time he is a member of the publicity committee of the Lutheran Publicity Organization of St. Louis and secretary of the publication board of the *St. Louis Lutheran*. In 1926 Pastor Saleska married Miss Lydia Dau of Saint Louis. The Lord has blessed them with three children: Lois, John, and Miriam.



K. K.

## An Unusual Farewell Service

A unique service, the like of which has been rarely witnessed in our circles, took place on May 26 in our St. John's Church at Forest Park, Ill. Both our pastors, Marcus Wagner and Alvin Wagner, father and son, after having received a peaceful dismissal, made farewell to their congregation. Rev. Alvin Wagner, who has been his father's assistant for the last 17 years, has accepted a call to Panama, and our senior pastor has resigned on account of old age after having served the congregation for 41 years. When Rev. Marcus Wagner came to Forest Park, he found there only a small gathering of Lutherans, but now we have here one of the largest congregations of our Synod, having one of the largest schools.

Since the senior pastor was not able to preach a farewell sermon, the junior pastor had to speak in both services, German and English. At the close of each service our General President, Dr. Behnken, spoke briefly to the ministers and to the congregation. — The departure of our pastors was a sad occurrence for our members, and tears were flowing freely. May the good Lord bless them both richly, the young man in his new field and the father in his retirement.

Oak Park, Ill. W. WEGENER

## English District Convention

The twenty-third convention of the English District met at Concordia Teachers College, River Forest, Ill., June 11 to 14. The convention was formally opened with a Communion Service at Grace Lutheran Church, at which Dr. Arthur Brunn, Second Vice-President of Synod and representing President J. W. Behnken, spoke on the theme: "The Program of the Church of Today."

Devotions were conducted at the morning sessions by Pastors Erwin Kurth and Herbert Lindemann, and at the afternoon sessions by Pastor Theo. Beiderwieden.

President Herman W. Bartels, in his opening message, pointed out that the Church today has an "open door" and that we must avail ourselves of the opportunities God has given us. In his report he informed the convention that since the last convention in 1945 there were 24 ordinations and installations of pastors, 12 received into the District by transfer, three were released to other Districts, and one resigned. Eight congregations were received into membership, while two congregations were given transfers to other Districts.

The Committee on Credentials informed the delegates that this was the best-attended convention in the history of the District, with 148 pastors, 7 teachers, and 92 lay delegates present.

Comm. Ray C. Hohenstein, U. S. N., addressed the convention as the representative of the Navy Chief of Chaplains, Rear-Adm. Wm. M. Thomas, and also showed official Navy sound films during the noon hour and after sessions on the "Chaplain School — Iwo Jima — Okinawa — Leyte." Rev. A. Krentz spoke in behalf of the deaconess work. Mr. O. A. Dorn informed us of the latest news from C. P. H. Rev. Paul Barth requested support for KFUO. Dr. Robert Taylor of the American Bible Society expressed his deep appreciation for the generous support which our Church has given this society. Vice-President Edwin Wilson presented the cause of the Colored Missions. Rev. F. L. Miller spoke in behalf of Valpo.

Rev. Roger L. Sommer read an essay on "Sanctification." This essay, together with the devotions of Pastor Lindemann and the sermon delivered by Pastor Wm. Eifert at the Convention Service, will be printed in the *Proceedings*.

**Erstwhile Martin Luther Seminary**

Owned by German Nebraska Synod, now Midwest Synod. Building bought in 1943 by Calvary Lutheran Church, Lincoln, and remodeled into a junior high school

Rev. Richard Jesse, Executive Secretary of Missions and Stewardship, in his message pleaded for a practical restudy of the Great Commission of our Lord: fervent prayer, more laborers, training for personal mission work, larger contributions. He also reported that five new mission stations were opened this past year.

A pastoral conference was held on Tuesday evening, and the lay delegates met on Tuesday and Thursday evening.

William E. Junge, who has cheerfully served the English District as Treasurer for the past twenty-five years with outstanding faithfulness and efficiency, was presented with a set of eight pieces of luggage for himself and Mrs. Junge by Vice-President E. Wilson.

Rev. Aug. F. Brunn reported on Young People's Work, encouraging all congregations to adopt an organized youth program and, wherever possible, to follow the programs of the Walther League.

Our District went on record to publish a District Supplement to the LUTHERAN WITNESS and to discontinue the publication of the District Bulletin as soon as the other arrangements have been made.

The convention furthermore resolved to respectfully petition President Harry Truman to terminate the office of the presidential representative at the Vatican in the interests of freedom of religion in America.

Attention was called to the fact that Pastor H. P. Eckhardt's booklet *The History of the English Synod and District* is now on the market for 25 cents a copy. Each pastor and lay delegate was given a copy of this book, and a copy is to be sent to those congregations in the District not represented at this convention.

A memorial service was conducted on Thursday afternoon by the Rev. H. A. Burandt, commemorating the decease of Dr. O. C. Kreinheder, Chaplain Byron C. Claus, and Teacher Walter Sassmannshausen.

A very interesting report on Christian education was presented by Rev. Paul Krause, using filmstrips in his presentation.

The convention adjourned on Friday noon with the singing of the hymn "Abide with Me," the confession of the Creed, and the Lord's Prayer.

PAUL G. KRENTZ

## North Dakota District Convention

The twenty-fifth convention of the North Dakota District of the Evangelical Lutheran Synod of Missouri, Ohio, and Other States was held at Bismarck, N. Dak., May 27—31, 1946. The opening service, with the celebration of Holy Communion, was held the evening of May 27, with Vice-President W. Cordts of Hankinson delivering the confessional address on the convention theme: "Thy Kingdom Come," and Dr. J. W. Behnken, President of Synod, preaching the sermon on the Ascension Epistle, Acts 1:1-11.

The devotions before each morning and afternoon session also were based on the convention theme. In place of the Thursday afternoon devotion a memorial service was held for Pastor Julius Cloeter, who has entered his eternal reward since the last District convention.

Dr. R. R. Caemmerer of Concordia Seminary delivered the convention essay on the theme "Temptation."

Mr. Martin Daib spoke to the convention in behalf of the Lutheran Laymen's League; Mr. Melvin Schlake gave a report on Concordia Publishing House; the Rev. G. E. Hermann of Winfield, Kans., spoke on Synod's Mission program: "Each One Reach One"; the Rev. F. Geske spoke on behalf of the Lutheran Memorial Center which is to be erected on the campus of Concordia College in St. Paul, Minn.

The office of Executive Secretary of Missions and Education was created by the convention upon recommendation of the Board of Directors. The Board will appoint a man to fill this position.

The various departments gave their reports. An outstanding part of the mission report was the showing of the District film: "Forward in the North Dakota Mission Fields." The Board of Christian Education had, as part of their report, a very interesting round-table discussion on Christian day schools.

Dr. Behnken addressed the convention on various matters of Synod. Outstanding was his report regarding his recent trip through war-torn Europe.

In his presidential address Rev. Otto Hoyer referred to the imminence of Christ's return to Judgment and the necessity of holding fast to the crown of life, which is ours through the pure Gospel, as preached during the 99 years of Synod's history.

Prof. Theodore Hoyer, D. D., Saint Louis, read an essay on "Grace." Incidentally, when Pastor George Hoyer came down from Topeka, Kans., to join the above-mentioned and two other brothers in Oklahoma, Paul of Okarche and Hugo of Fairmont, the quintet of ministerial brothers in attendance at the convention was complete. This fact was noted by the *Tulsa Tribune* in a three-column picture and the story was carried by the A. P. and appeared in many papers in the Southwest.

Oklahoma mission reports were brought to the convention for the first time by means of moving pictures, presented by the secretary of that department, Rev. John Schulz, Oklahoma City, who also delivered the sermon in the special mission service.

The Church Extension secretary, Rev. G. A. Chatt, Lahoma, reported that his department had made the following investments since the last convention: two properties (houses) in northeast Oklahoma City, one to be used as a place of worship; two house trailers, to be used by missionaries at large or workers making surveys in cities; a parsonage and new church building in Tulsa; Mount Olive Church in Miami (dedicated June 2). Because of the urgent need for more adequate places of worship in Oklahoma all congregations are asked to have a special collection for the Church Extension Fund of the District this fall.

Although Oklahoma Lutherans exceeded their 1944 contributions by $80,000 for all purposes in 1945, they were urged by the finance committee to keep up the same rate of giving to meet the current needs. Percentage giving was also stressed.

To help the secretary of Christian education in his work, the convention authorized the Board of Directors to appoint two pastors, one teacher, and two laymen to assist in promoting parish education throughout the District.

The Board for Young People's Work reminded the convention of the resolution passed last year to endeavor to enroll the greatest possible number of Lutheran young people in the Walther League during this Silver Anniversary W. L. year.

Orlando, Okla. W. A. HAEFKER

**Vacation Bible School, Little Rock, Ark.**

Eleventh consecutive year. Total enrollment, 169. Teaching staff and assistants of 31 volunteers. Average daily attendance, 83%. Over 50% of enrollment from non-Lutheran homes. Numerous applications for enrollment in our Central Christian Day School. All handwork produced by the school turned over to the American Junior Red Cross for distribution in Children's and Veterans' Hospitals

The Rev. Arnold H. Grumm, President of the District, presided at the sessions. Zion Lutheran Church of Bismarck, in spite of limited facilities, were wonderful hosts to the convention. The entire convention brought tangible proof that God's kingdom is indeed coming in an ever fuller and greater measure in the North Dakota District as well as throughout Synod.

L. A. DIERKS

## Oklahoma District Convention

The sixteenth convention of the Oklahoma District was held at Tulsa, May 20—24, in Grace Lutheran Church, whose members together with Lutherans of the newly dedicated Church of the Good Shepherd were hosts to about 100 pastors, teachers, and lay delegates.

Dr. Henry Grueber, representing the President of Synod, preached the opening sermon and during the sessions highlighted Synod's projects.

## Convention of the Ontario District

The Ontario District met for its forty-fourth convention as guests of Grace Evangelical Lutheran Church Locksley, Ontario, Canada, the Rev George Herbst, pastor. The host congregation was organized in 1873, and the pastors serving this congregation showed great missionary activity, with the result that Grace became the mother congregation of several Missouri congregations in the Ottawa Valley. Both pastor and members outdid themselves in showing hospitality The ladies of the congregation served excellent meals — there was never a hint of any kind of food shortage — in the newly completed basement of the church. The congregation members received the delegates into their homes Those who attended will long remember the kindness they experienced.

Six business sessions were held from Tuesday noon, June 4, to Friday noon June 7. Each session was opened with a brief liturgical service and a devotional address by one of the circuit Visitors. The sermonets dealt with the five points of the Third Article of the Apostles' Creed. The convention service was held on Tuesday. The Rev. H Grueber, D. D., who represented the President of Synod, preached a stirring sermon on Rom. 1:16, setting forth how the Gospel of Christ is a message of grace and of power. The pastoral conference and the laymen's conference took up Wednesday evening. Thursday was devoted to the pastoral service with Holy Communion.

The undersigned read the convention essay. His subject was "The Providence of God."

A number of interesting and forward-looking matters were discussed At their separate meeting the laymen recommended that the missionaries be granted a ten-per-cent increase of salary. The Scriptural policy of dealing with lodge members in an evangelical manner was discussed at length, both on the floor and in committee. As a result Synod's official lodge policy was reaffirmed and incorporated into the District minutes. This subject is to be studied at least once a year at Wal

ther League and Young People's Society meetings.

The convention heard with intense interest Dr. Grueber's presentation of the many activities carried on by Synod and of the numerous opportunities presenting themselves.

The convention was confronted with the proposition to join the Canada Lutheran Council, subject to the approval of the Missouri Synod. It was resolved to wait for the action of the Missouri Synod on this matter before taking any definite steps.

An unusual feature was the observance of the twenty-fifth anniversary of the Rev. F. Malinsky as President of the District. The pastors and lay delegates tendered him a scroll of appreciation and a sizable check. At the dinner which the ladies served in his honor District officials and some of the guests extended greetings and good wishes, thanking God for the blessings He had bestowed on President Malinsky and through him on the District.

It was a convention characterized by simplicity and friendliness, where everyone knew everyone else and was manifestly interested in his welfare. Over and over it recalled to mind the words of the Psalmist: "How beautiful and how lovely for brethren to dwell together in unity." PAUL F. BENTE

## South Dakota District Endorses Conference Resolutions

### On Doctrinal Affirmation

WHEREAS, The pastoral conference in session at Milbank, S. Dak., May 28, 1946, memorialized this convention to the effect that the pastors discuss with their congregations the Doctrinal Affirmation at the hand of a brief, *The Critical Review of the Doctrinal Affirmation,* unanimously adopted at the pastoral conference at Mitchell, S. Dak., Jan. 23, 1946; therefore be it

*Resolved,* That this convention urge pastors and congregations to comply with this request.

### On Seminars

WHEREAS, The pastoral conference in session at Milbank, S. Dak., May 28, 1946, memorialized this convention to the effect that it go on record as deploring the fact that men in our Synod who have no official standing come into our District and congregations and conduct seminars together with Lutheran pastors outside the Synodical Conference, and this against the policy of Synod to first confer with congregations before submitting any matter for approval; therefore be it

*Resolved,* That we as a convention go on record as deploring such impolitic practice in our Synod.

## With Thankful Hearts We Come

### FOR THE SYNODICAL CENTENNIAL

1. With thankful hearts we come before
The God of our salvation;
We prostrate fall — and raise our song
In joyful adoration
For grace bestowed, so rich and free,
From century to century.
Our God, we humbly praise Thee.

2. We thank Thee for Thy saving Word,
The glorious Revelation,
And for the holy Sacraments,
Our strength and consolation.
The Means of Grace our treasure be,
Our safeguard from all heresy.
Our God, we humbly praise Thee.

3. Protect Thy Church in these last days
Of hatred and confusion,
From Antichrist and lawless might,
From error's dark delusion.
Forgive us our iniquity,
And still our hope and refuge be.
Our God, we humbly praise Thee.

4. Our faith sustain, Thy blessing grant
Unto our generation;
Help us the Gospel to proclaim
To every race and nation.
The message speed o'er land and sea,
That Christ may rule triumphantly.
Our God, we humbly praise Thee.

A. C. MUELLER

Tune: "All Praise to God Who Reigns Above" L. H., No. 19

## *Letters from Readers*

(EDITORIAL NOTE. — Contributions published in this column are related to some subject of general interest, but do not necessarily represent the opinion of the editors. No unsigned communications can receive any attention.)

### P. T. O. FOR EUROPE

EDITOR "LUTHERAN WITNESS":

In a regular meeting of our congregation it was decided to appeal to you to give your support for the use of the P. T. O. Fund in its entirety in behalf of the starving people of Europe and Asia.

We feel that the same Spirit which moved the congregations of Synod to give $5,000,000 will move them again to give twice as much to replenish the fund for its help in this dire extremity.

We dare say if the question of using the P. T. O. Fund in its entirety to alleviate the frightful condition in Europe and Asia was moved for adoption by the congregations, it would be carried unanimously.

Lastly, we are convinced that with God's blessing and your splendid courage and help the plan can and will be carried out and the suffering of the starving people alleviated.

Very respectfully yours,

THE ELDERS OF
ST. JOHN'S EV. LUTHERAN CHURCH
OF ROME, N. Y.

JOHN M. HURLBUT — FRANK SAUER
CHARLES FIKE — A. G. ENGELBERT
EDWARD L. SMITT

Rome, N. Y., May 19, 1946

### RESOLUTION ON INTERSYNODICAL SEMINARS

The Metropolitan Study Conference of Dallas, Texas, through its secretary, the Rev. Elmer Klenk, has sent the following letter to the "Committee on Intersynodical Seminars":

DEAR SIRS:

We, a number of pastors of the Texas District, Missouri Synod, who attended the Intersynodical Seminar held on Feb. 8, 1946, in Dallas, Texas, wish to register a few comments, hoping that the cause of Lutheranism may be benefited thereby.

We feel that we have profited from the analysis of certain problems which today confront Lutheranism. It was a pleasure to note that all Lutherans present encouraged one another to make the Word of God the center of the Church's program. It was fitting that we should be stirred to a sense of responsibility in relation to our community.

However, we feel that there is also room to improve such seminars. We regret very much that there was so little time allotted for the discussion of doctrinal matters, especially when there was a divergence of opinion and an apparent difference in doctrine. We would like to recommend therefore that at least one pertinent doctrinal essay be assigned for the next seminar and that *ample* time be granted for discussion.

We must confess that we are still in the dark as regards the purpose of such seminars. If the purpose is to avoid the difficult path that leads to real fellowship, that is, doctrinal agreement, and take an easier path whereby differences are overlooked or minimized, then we must protest, because the truth is being sidetracked. We do not feel that a proper and God-pleasing union can be effected on the basis of so-called "fundamental" doctrines alone, leaving room for divergence in so-called "non-fundamental" doctrines. The *entire* body of doctrine clearly taught in Scripture is the *only* basis for union. If the purpose is to discuss "common problems," we feel that doctrinal discussion should be given a prominent place, since common doctrine is basic to real cooperation and fellowship, and differences in doctrine make for a common problem wherever they occur.

We would therefore desire that the object and the method proposed to reach that object be set forth in advance of the next seminar in clear and unmistakable terms.

Our sincere prayer is that the cause of Lutheran fellowship may go forward, but only on the basis of a God-pleasing unity.

May 21, 1946

## *Obituary*

**All obituaries and death notices should be sent to Prof. W. G. Polack, 801 De Mun Ave., St. Louis 5, Mo.**

**The Rev. Gustav Claus, *P. em.*** (d. June 5, 1946). The 50th anniversary year of the automotive industry marked the passing of one of the Auto City's well-known pastors whose ministry in Detroit extended throughout this past half century.

Born in a St. Louis parsonage on the

eve of St. Michael's and All Angels' Day in 1867, "Father" Claus was soon marked for the holy ministry, receiving his education at Concordia College, Fort Wayne, and at Concordia Seminary, St. Louis, and being ordained in Delaware and Peosta, Iowa, in 1891.

Three years later he was called to Detroit as successor to the Rev. J. Bohn in St. John's Church. Here his pastoral labors were signally blessed, and a grateful congregation fittingly celebrated his golden anniversary two years ago. The rapid growth of Detroit found him alert as Mission Director of the Michigan District in establishing new missions. Frequently he also filled vacancies on the teaching staff of his Christian day school, which since 1917 has been maintained jointly by St. John's and Immanuel Congregations. Since his retirement from the active ministry in 1944, he had assisted his son, the Rev. Enno Claus, pastor of Peace Church, Detroit. Just ten days before his passing he and his wife were privileged to celebrate their golden wedding anniversary. He leaves his widow, four sons, eight grandchildren, one great-grandchild.

The Rev. Paul Gold preached the funeral sermon on the Nunc Dimittis, the Rev. H. Parsch, Pastor Claus' successor at St. John's, served as liturgist, and the Rev. C. Riedel officiated at the grave.

GILBERT T. OTTE

**The Rev. William C. Droegemueller, P. em.** (d. June 5, 1946) was born at Suderburg, Hanover, Germany, Jan. 9, 1873. At the age of three months he emigrated with his parents to St. Louis, Mo. Three years later they moved to Petersburg, Mich., where he received his Christian training and instruction for confirmation. He attended Concordia Seminary, Springfield, Ill., graduating in 1895. He served Kurreville, Mo., until 1900, Hay Creek and Tigerton, Wis., until 1912, and Newton, Kans., until his retirement on Jan. 9, 1941.

During his pastorate in Newton he taught the Christian day school for a number of years. He was Secretary of the District from 1924 to 1930 and Visitor of the Arkansas Valley Circuit from 1927 to 1930.

On Aug. 30, 1899, he married Helen Oetjen of Oshkosh, Wis., who with their four children and three grandchildren survives him.

His mortal remains were laid to rest on June 7, 1946, his pastor, the undersigned, preaching on Matt. 25:21. President W. H. Meyer spoke in behalf of the Kansas District. E. H. WILMS

**Henry August Rahn** (d. May 24, 1946) was born July 21, 1879, in Sheboygan, Wis., the son of William and Mary Haman Rahn. He was baptized by the Rev. Dr. C. M. Zorn and was confirmed on March 18, 1894, by the Rev. F. Wolbrecht.

From 1894 to 1899 he attended the Teachers' Seminary at Addison, Ill. He served St. Paul's Congregation, Indianapolis, Ind., for twenty-one years and St. John's Congregation at Sauers, Ind., for twenty-six years.

On July 12, 1905, he married Sophia Schepman of Seymour, Ind. Three daughters and one son were born to this union. Besides the widow, he is survived by a daughter and a son, both at home.

Mr. Rahn became ill on May 15 in school and died on May 24 at noon.

The departed was laid to rest on May 27. The undersigned preached the sermon, basing his remarks on Heb. 13:7.

W. V. NEUENDORF

**DEATH NOTICE**

**The Rev. Otto Steffen,** for many years pastor in Wisconsin and Michigan, died suddenly of a heart attack June 7 at Forest Park, Ill. Burial took place June 10 in Chicago. A. H. LANGE

# *New Publications*

**Unless otherwise noted, all publications reviewed in the "Lutheran Witness" may be secured from or through Concordia Publishing House, 3558 S. Jefferson Ave., St. Louis 18, Mo.**

**The English District.** A Historical Sketch. By H. P. Eckhardt. Published by the English District of the Synod of Missouri, Ohio, and Other States. 1946. 93 pages. 25 cents.

This story of the English District and its beginnings is a timely reminder of the hardships and difficulties which those rugged individuals encountered who undertook the pioneer work in the English field. Now that the work of our entire Synod is preponderantly done in the language of our country, it is well for all of us, clergy and laity, to take a backward look to see how different things once were, and to take off our hats to those intrepid souls who were willing to bear the stigma of being "English" in order to preach the Gospel to those in our country who were non-German in their language. It is also well for us all to recall that we owe a debt of gratitude to those who prepared the *English Hymnbook*, the *Sunday School Hymnal*, and the LUTHERAN WITNESS, and other English Lutheran literature, which were at hand for use when, after World War I, the transition of the old German Missouri Synod into English advanced by leaps and bounds. We recommend this little brochure to all our readers, as it fully answers the question, so often asked, "Why an English District in the midst of a Synod that is also English in its language?"

In any future editions of this volume certain corrections should be made. The sentence on p. 14 "It was never a question with those early German Missourians of their duty to preach the Gospel to English-speaking people" is too sweeping. It is a debatable question whether the action of the Delegate Synod in 1887 rejecting the request of the English-speaking brethren to form an English District was a wise one (pp. 16—17). The resolution of the Delegate Synod of 1890, quoted on pp. 17 and 18, is found in the Delegate Synod's report of that year on p. 71. On p. 18, it should be stated that Pastor Wm. Dallmann began his work in Baltimore in 1888. (See *My Life*, p. 50.) On p. 18, the initials of M. S. Sommer should be correctly given and on p. 56 those of J. F. O. Reller. On p. 60 the author mentions 1944 as the year in which he writes, and on p. 62 the year 1945. It would also add much to the appearance of the volume if all cuts of people would be uniform in size and be interspersed with the reading matter.

The last twenty pages are an appendix of interesting statistics and other data prepared by the Rev. R. Jesse. W. G. P.

**Our Eyes Were Opened.** By Arnold M. Maahs, Chaplain, Lt. Col., U. S. A. 110 pages, 5×7½. The Wartburg Press. 50 cents.

The story of a Lutheran chaplain's experiences while stationed on New Guinea. He visited the natives among whom the American Lutheran Church has been doing mission work and records the effects of the Gospel on people only one generation from cannibalism. G.

**Concordia Theological Seminary, 1846 to 1946, Springfield, Illinois.** 75 pages, 5½×7¾. Paper cover with silk cord. Order from Concordia Seminary, Springfield, Ill. Price, $1 postpaid.

A well-printed and profusely illustrated story of our Springfield Concordia. Every graduate of the school and those who have had their sons graduate from it should purchase a copy. Synodical and District officials will be interested in the complete roster of graduates from 1846 onward. G.

# *Music*

**Reviewed by Walter Wismar**

**Free Organ Accompaniments to One Hundred Well-Known Hymn Tunes.** By T. Tertius Noble, M. A., Mus. Doc. No. 8175. Fischer Edition. $2.50. Published by J. Fischer & Bro.

There are a number of means at the organist's command to instill life and freshness and vitality into congregational singing. Dr. Noble demonstrates what may be done by altering the harmony, adding notes, embellishing the melody, etc. He has demonstrated in a masterly fashion the diversity of free accompaniments.

**Americana Collection.** Vocal Edition for Mixed Voices. Another edition of the same songs for Treble Voices. 15 cts. each. Published by Rubank, Inc.

Contains familiar folk songs, carols, and hymns — 85 in all. Band and orchestra parts are available, also a Piano Conductor for $1.00. The book may be of service in the homes, in schools, summer camps, young people's meetings, also for secular concerts of church choirs. The arrangements are simple and readily learned.

**Masterpieces of Organ Music.** Folio No. 36 —Michael Praetorius. No. 37—Francois Couperin. No. 38 — Pierre Du Mage. No. 39 — Johann Gottfried Walther. No. 40 — Two Toccatas. Adam Reincken and Johann Krieger. $1.50 per folio.

Much of the rich heritage of the past was lost during World War II. Many visible forms of art were destroyed, also many publishing houses and much printed matter. The selected compositions of the Old Masters presented by Norman Hennefield should therefore be the more welcome.

Folio No. 36 contains four choral compositions by Michael Praetorius (1572 to 1621), who crystallized the best elements of the contrapuntal writing of his predecessors and contemporaries. Included are: *Nun lob, mein' Seel'; Christum wir sollen loben schon;* and *Der du bist drei in Einigkeit.* Folio No. 37: numbers composed for the Catholic Liturgy by the great

Frenchman, Francois Couperin. This music may be used in our services. Folio No. 38: six compositions by Du Mage, who became organist in Paris in 1713 and died about 1750. His compositions have evidence of superior ability. Folio No. 39: three compositions by Johann Gottfried Walther (a relative of Bach), a violin concerto of Albioni arranged for organ, and two chorales: *Mache dich, mein Geist, bereit* and four variations on *Liebster Jesu, wir sind hier*. Folio No. 40: two Toccatas, one, by Reincken, is in G and is considered one of the great organ works composed prior to Bach. The other, a Toccata in D by Krieger, whose *Klavierübung* Handel considered a model for organ and harpsichord composers.

# Miscellaneous

## Installations

(Authorized by the Proper Officials)

### PASTORS

**Commissioned:**

*Seltz, Eugene N.*, in Trinity First Church, Minneapolis, Minn., as institutional missionary in the Twin Cities, St. Paul and Minneapolis, Minn., by W. A. Poehler, Rogate Sun., May 26.

*Hansen, Paul G.*, in Emmanus Church, Denver, Colo., as institutional missionary in Denver, Colo., by Henry Geo. Hartner, Exaudi Sun., June 2.

**Installed:**

*Schiemann, Martin*, in the Augsburg Parish, Ont., Can., by Geo. J. Herbst, Quasi. Sun., April 28.

*Stahnke, A. C.*, in Faith Congregation, Arlington, Calif., by Albert C. Young, Cantate Sun., May 19.

*Baumgaertner, John E.*, in Pilgrim Congregation, Essexville, Mich., by Theodore Wuggazer, Sr., Rogate Sun., May 26.

*Eberbach, Fred*, in Immanuel Congregation, Sisseton, S. Dak., and in Trinity Congregation, Sisseton 15 NE, S. Dak., by W. A. Bunkowske, Rogate Sun., May 26.

*Arndt, Reinhold*, in St. Paul's Congregation, Green Isle, Minn., by L. T. Wohlfeil, Exaudi Sun., June 2.

*Blankenbuehler, Lorenz W.*, in Redeemer Congregation, Portsmouth, Va., by Prof. L. Blankenbuehler, Exaudi Sun., June 2.

*Bremer, Clarence*, in Grace Congregation for the deaf, Minneapolis, Minn., by J. L. Salvner, Exaudi Sun., June 2.

*Brill, H. W.*, in Zion Congregation, Hopkins, Minn., by Pres. Robert G. Heyne, Exaudi Sun., June 2.

*Buehner, T. H.*, in Immanuel Congregation, Wakefield, Nebr., by Oscar C. Decker, Exaudi Sun., June 2.

*Cloeter, A.*, in St. Paul's Congregation, Richville, and in St. John's Congregation, near Ottertail, Minn., by W. E. Friedrich, Exaudi Sun., June 2.

*Gerike, Victor F.*, in St. James' Congregation, near Parkers Prairie, Minn., by H. L. Sprengeler, Exaudi Sun., June 2.

*Heins, Norbert*, in the Church of the Atonement, Seattle, Wash., by Wm. H. Hillmer, Exaudi Sun., June 2.

*Soderstrom, Conrad E.*, in Trinity Congregation, Clinton, Mo., by H. C. Harting, Exaudi Sun., June 2.

*Fiehler, Daniel*, as assistant pastor in St. John's Congregation, Brooklyn, and Glendale, N. Y., by Martin T. Steege, Pentecost, June 9.

*Lassanske, Raymond O.*, in St. Matthew's Congregation, Eberle, Ill., by W. C. Redeker, Pentecost, June 9.

### TEACHERS

*Brauer, Cand. Milford*, in St. James' Congregation, Howard Lake, Minn., by Theo. Melinat, Rogate Sun., May 26.

*Mrock, Cand. H. P.*, in St. Martin's Congregation, Chicago, Ill., by Norman E. Brauer, Pentecost, June 9.

*Brinkman, N. H.*, in Immanuel Congregation, Kansas City, Mo., by T. A. Weinhold, Rogate Sun., May 26.

*Bergt, Harold*, in Zion Congregation, Hastings, Nebr., by W. F. Peters, Ascension Day, May 30.

*Horn, Werner G.*, in St. John's Congregation, Homestead, Iowa, by Otto H. Beer, Ascension Day, May 30.

*Buss, Louis*, in Trinity Congregation, Hanover, Kans., by Theo. Kauffeld, Exaudi Sun., June 2.

*Eifert, E. G.*, in St. Paul's Congregation, Aleman, Tex., by A. C. Liefer, Pentecost, June 9.

## Synodical Convention

*The Iowa District East* of our Synod will meet Aug. 12—16 in Immanuel Lutheran Church, W. D. Oetting, pastor, Waterloo, Iowa. Essay: "The Church." Essayist: Rev. G. Perlich. All other details will be found in the District Supplement. — OTTO C. SCHULTZ, *Secretary*.

## The Evangelical Lutheran Synodical Conference

will open its thirty-ninth convention with a service on Tuesday, Aug. 6, 10:30 A. M., at St. Matthew's Church, W. Garfield Ave. and N. 10th St., Milwaukee, Wis. The Rev. F. A. Hertwig will deliver the sermon. Holy Communion will be administered in the same service. The convention essayist is Prof. Theo. Laetsch, D. D., who will speak on the topic "The Holiness of God." Dinner and supper will be served in the congregation's parish hall at moderate prices. Delegates who desire quarters must send their request to the Rev. Arthur F. Halboth, 2221 N. 10th St., Milwaukee 5, Wis., by July 15. — GEORGE V. SCHICK, *Secretary*.

## Nominations

**Additional for the chair of systematic theology at Concordia Seminary, St. Louis**

Chaplain Martin Scharlemann: By Salem, St. Louis, Mo.

**For Biological and Physical Sciences at Concordia College, Fort Wayne, Indiana**

Rev. R. C. Bosse: Nominated by St. Paul's, Hilton, N. Y.

Mr. Welbert H. Rusch, B. S.: Grace, Muncie, Ind.; Bethlehem, Fort Wayne, Ind.

Prof. Edwin Stoll: Holy Trinity, The Bronx, New York City.

Rev. Paul Zimmerman, B. S.: Immanuel, Danville, Ill.

July 17 is the date by which all information regarding these candidates should be in the hands of PAUL L. DANNENFELDT, *Secretary*, BOARD OF CONTROL, Concordia College, 2313 S. Hanna St., Fort Wayne 5, Ind.

## Call for Candidates for Professorship at Concordia Theological Seminary, Springfield, Illinois

With the consent of the Board of Directors the local Board of Control herewith requests all congregations of Synod to place in nomination the names of men who would be qualified to teach at the seminary.

The man to be called should have *pastoral experience* and a good theological background, more than ordinary ability as a speaker and preacher, and a special aptitude to teach.

His chief subjects will be Homiletics and Catechetics. Nominations, with brief characterization of the candidate, should be sent not later than July 31 to B. SELCKE, *Secretary*, BOARD OF CONTROL, 120 W. Monroe St., Petersburg, Ill.

## Election Result

*Pastor W. A. Poehler* of Minneapolis was elected to the presidency of Concordia College, St. Paul, Minn., June 17. — BOARD OF ELECTORS, Concordia College, St. Paul, Minn., GERHARD SCHMIDT, *Sec.*

## Announcements

*Mr. Francis W. Jones*, Philadelphia, Pa., having been duly colloquized by a committee consisting of Pastors Rudolph S. Ressmeyer, J. George Spilman, and Edgar H. Behrens, has been found well informed on the doctrines and practices of our Church. He is herewith declared eligible for a call into the ministry. — E. L. ROSCHKE, *President*, Western District; LOUIS J. SIECK, *President*, Concordia Seminary, St. Louis, Mo.

## While in Mexico City

tourists and summer school students, attend the regular English services at our Lutheran mission, Chopo 154, Colonia Santa Maria, Sundays — 11:15 A. M. Phone: 11-01-72 or Q-05-30. REV. B. J. PANKOW, Av. Chapultepec 640, Apt. 14, Mexico, D. F.

## Changes of Address

**Pastors:**

Arndt, R., Green Isle, Minn.
Behrens, H. J., 5303 S. Monitor Ave., Chicago 38, Ill.
Berger, Chaplain Harold E., Veterans Administration Hospital, Danville, Ill.
Brandt, Norman, 5137 28th St., Detroit 10, Mich.
Bremer, C., 1221 22d Ave., N., Minneapolis 11, Minn.
Buszin, Prof. Walter E., 1020 Bonnie Brae, River Forest, Ill.
Coates, Prof. Thomas, 6444 N. E. 27th Ave., Portland, Oreg.
Erck, H., 2472 Lake St., Lincoln 2, Nebr.
Haendschke, Richard, 9595 Range Line Rd., Milwaukee 9, Wis.
Heddrich, W. E., 824 East Ave., Holdrege, Nebr.
Higenell, L. F., Dashwood, Ont., Can.
Hussmann, Otto B., 221 S. Cherry St., Centralia, Ill.
Jurgens, W. H., 311 N. Seventh St., Leavenworth, Kans.
Kanning, William D., *c. r. m.*, Howard Lake, Minn.
Klug, Alvin T., Manawa, Wis.
Knoll, R., 19 Mill St., Kitchener, Ont., Can.
Krinke, F. H., R. 1, Eleva, Wis.
Kuechle, H. C., *em.*, 645 Falmouth, Rocky River, Ohio
Kuehnert, E. C., 2041 S. Washington Ave., Saginaw, Mich.
Lassanske, Raymond O., R. 1, Dieterich, Ill.
Mehringer, William G., 347 Evanston Road, P. O. Box 143, Kingsford Heights, Ind.
Meyer, Ad. R., 2999 Kalakaua Ave., Honolulu 30, T. H.
Muhly, E. F., 2518 Simpson Ave., Aberdeen, Wash.
Naumann, John G. P., c/o Rev. Carl Reuter, Arlington, Minn.
Pranschke, H. E., 1634 Superior St., Toledo 11, Ohio
Rauber, Roland J., R. 1, Jenison, Mich.
Sasman, M., R. 1, Benzonia, Mich.
Schedler, Oscar, 2127 Harrison Ave., Cincinnati, Ohio
Scheiderer, C., R. 4, Wisconsin Rapids, Wis.
Schmidt, Arnold, 1703 Marion St., Knoxville, Iowa
Schnedler, W. J., 657 Polk St., Huntington, Ind.
Seegers, C. J., R. 2, Antigo, Wis.
Soderstrom, C. E., c/o Mr. Seider, 308 N. Second St., Clinton, Mo.

**Teachers:**

Brinkman, N. H., 3755 Wayne Ave., Kansas City, Mo.
Hoffmann, Aug. W., *em.*, 603 Pekin Ave., East Peoria, Ill.
Horn, W. G., Homestead, Iowa
Krohn, Emil R., 1430 Ruth Ave., Walla Walla, Wash.
Lobitz, Walter A., Bonduel, Wis.
Mattfeld, Victor H., 9715 S. Beverly Ave., Chicago 43, Ill.
Rosel, Prof. Paul F., 112 S. Fourth St., Seward, Nebr.
Schlesselman, R. H., 1443 Arlington St., Houston, Tex.


## THE LUTHERAN WITNESS

**Official Organ of the Ev. Lutheran Synod of Missouri, Ohio, and Other States**

**Published by Concordia Publishing House 3558 S. Jefferson Ave., St. Louis 18, Mo.**

**All articles intended for publication in the paper should be addressed to Prof. M. S. Sommer, 801 De Mun Ave., St. Louis 5, Mo.**

**All official announcements, acknowledgments, notices, also books for review, should reach Prof. Theodore Graebner, 801 De Mun Ave., St. Louis 5, Mo., on the Monday of the week preceding date of issue.**

**All church news should be sent to Prof. George V. Schick, 801 De Mun Ave., St. Louis 5, Mo.**

**All obituaries should be sent to Prof. W. G. Polack, 801 De Mun Ave., St. Louis 5, Mo.**

**All reports of ordinations, installations, dedications, and jubilees should be sent to the Statistical Bureau, Concordia Publishing House, St. Louis 18, Mo.**

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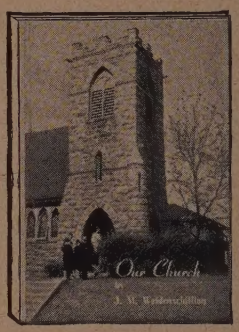


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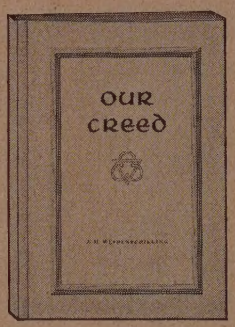


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